

## COMMUNICATIONS.

Zion Hill, Amite County, Miss.

I seat myself this morning to write you an account of my meetings. Some Christians enjoy reading of revivals, but especially is it enjoyed by friends and relatives at a distance from us.

We commenced our protracted meeting at Mount Zion church on Saturday before the 2nd Sabbath in August, with the promise of Bros. Hemby and Benbrook to help. They arrived on Sabbath morning. I met them at the church yard and welcomed them and tried to make them feel at home. But young preachers are sometimes very timid, especially when among kin people, which was true with Brother H. I told them that one of them must preach in the morning and the other in the evening. They decided Brother H. to preach first. It did very well for the first and all enjoyed the meeting. In the evening **Brother Hemby** preached with a little more self confidence. The manner of expressing himself had great force and really thought he had seen Sam Jones. The Lord seemed to open the windows of Heaven and many said pray for us. In the morning after our services had commenced Brother R. N. Hall came, but we would not change our programme, as I never do, unless circumstances indicate very strongly that it should be done. Suffice it to say, we went on till Thursday when we baptized seventeen, left our unbaptized and one by letter. Brothers Hall and Benbrook did most of the preaching. Brother Hemby and myself doing the stitching. It was a glorious meeting.

I went from there to Hopewell another one of my churches, commencing there on Saturday before the 3rd Sabbath in August. On Sabbath Brothers "Great Big" Rogers, the largest preacher in the State in more masses than one, and Hemby made their appearance and we pitched into work in earnest. We preached in the day at the church and at Meadville at night. We can say that it was a good meeting, indeed, to church and community. It resulted in eleven additions, five by experience and baptism, one yet to baptize and I hope many more. The church is weak in numbers, but strong in faith. We left them a happy people rejoicing in the Lord.

Our next place was Zion Hill. The church appointed a day of fasting and prayer on Friday before the 1st Sabbath in September. I do not think many of the members observed it. Thus we commenced our meetings. Hemby and Benbrook making their appearance on Sabbath morning. Hemby commenced the work doing much better with more confidence. Benbrook followed with a strong appeal to Christians in reference to compromising with sin and mentioned the leaning to saloons that some Christians had, and as I am informed that all of the church was anti, some of the members took a big offence and left the meeting, but we went on with all these things against us had a good meeting inspite of the devil one restored and six baptized.

We were truly glad to have these young brothers with us and while the churches did not do much for them pecuniarily, we hope the churches will do more, yet we trust that great good was done to these young brethren, and I hope by close application they will rise in the grace of God, be great men for the Lord.

After administering the ordinance of baptism on Wednesday at noon, we returned to the house and welcomed the young converts by extending to them the hand of church fellowship.

I am known in these parts as an uncompromising Prohibitionist. I exhorted them not to let whisky ruin the church, and as there was such a gap between us, I told them to get another preacher for another year. It was hard for me to do it, as I had served them for ten years.

I have written a long letter, divide it or cut it down as you think best.

W. W. BOLLES

September 10th.

Sunflower Association.

This Association met with the church at Lyon, on Friday before the 1st Lord's day in September. The introductory sermon, by request, was preached by your writer, Elder W. L. Slack, from Matt. 28:19, 20; theme, Mission of the Gospel. In the afternoon the Association was permanently organized, after reading the letters from the churches, by the election of Elder W. L. Slack, Moderator, and Bro. J. M. Chrestman, Clerk and Treasurer. Visiting brethren were invited to seats with us and the right hand of welcome was given them by the Moderator.

Brother Kirkland, Missionary of the Cold Water Association, was with us and preached an excellent sermon on Friday night, and, also, on Saturday night. We were very much pleased with Brother Kirkland.

Several reports of importance were presented, and very ably discussed by visiting brethren and the messengers of the Association.

The report on Missions came up on Saturday morning, and after a very able discussion by Brethren Kirkland, Slack and others, was unanimously received and adopted. Our Mission efforts within the bounds of our Association, by Brethren Slack and Milan, and the contributions from the churches and their hearty co-operation, were much blessed in the upbuilding of

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Integrity, and Truth to the Cause of Christ.

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the cause of Christ, and in the reorganization and strengthening of the churches. We have been able to pay up not only our missionary, for his three months work, but also our Brother Slack for his efforts in reorganizing some of the churches of this Association. The work of our missionary, Brother Milan, was very arduous, necessitating him often to travel through an almost unrequited wilderness in going from church to church. We thank God, that the efforts of the Mission Board have resulted so prosperously. Many of our churches had had no preaching for several years, and the life had nearly gone out, but blessed be God, we think a better time is coming for this brightened and destitute bottom. The influence of the gospel was seen and felt in the Association, by the much greater number of messengers, and the zeal manifested. Our Association was a complete success, and to all was very enjoyable. One hundred and twenty dollars had been appropriated and paid by the Mission Board for this important Mission work.

The Association closed its labors on Saturday night 11 p. m., by singing and giving the right hand of fellowship, and by prayer, by our excellent Brother K. A. Lee, of Helena, Arkansas, who arrived on the evening train. The next Association will meet with the Mound Bayou church, Bolivar County, on Friday before 1st Sunday in September, 1887.

On Sunday there was a large congregation from the neighborhood and many from a distance, and after an eloquent and logical sermon from Brother K. A. Lee from Rom. 1:16, a collection for Missions was taken up, amounting to nearly twenty-five dollars. At night your writer preached from Heb. 1:3, which closed our work at this session of our Association. God be praised for the increase of zeal and activity in all the churches.

W. L. SLACK.

P. S.—Our worthy young Bro. F. M. Wells, who was with us, has been preaching to the church at Lyon during his vacation. He is a student of the S. W. B. University, Jackson, Tenn.

Dots by the Way

I began a meeting at Bethel church July 21st. The meeting opened with great interest, which lasted seven days, and resulted in eleven admissions, to the church. Our brethren tell me that the church at this place is in the best condition for years. Good feeling and brotherly love prevail.

MT. ZION.

I commenced here the 1st Sunday in August, and preached six days with splendid success. The church was greatly revived and much strengthened by the five admissions made during the meeting. The future of this church is bright. The members have determined to have a suitable house of worship, and the six hundred dollars necessary will be forth coming.

PROVIDENCE.

I reached this place the 2nd Sunday in August. The revival spirit was among the people was among the people when I got to them. Brother J. R. Summer was with me here. He did good work, and the people showed their appreciation of his labors by kind words and noble gifts. As a result of the meeting seven joined the church.

EGYPT.

Here Brother B. N. Hatch came to me the 17th of August, and for twelve days that man of God did work. During the meeting fifty-three confessed Christ, thirty of whom joined the church. Misses Lula Sprouts, of Durant, and Flossie Thornton, of Buena Vista, did splendid work in this meeting.

They are both humble, consecrated young women.

JAMES P. BOYCE

Smithville, Monroe County

It will be gratifying to many RECORD readers to learn that this old church is in a prosperous condition. On Saturday before the 2nd Sunday in July we commenced a series of meetings which continued fourteen days, resulting in eleven admissions to the church, seven of which were by experience and baptism. It is estimated that were at least 15 or 20 conversions during the meeting. Brother W. L. Gideon, of Troy, came to my assistance the early part of the first week, and did most of the preaching. As you know, Brother Gideon is an excellent preacher, and on this occasion, it seemed to me, he excelled himself.

I had previously agreed to assist in the meeting at Richmond, Lee county, and received their "Macedonian cry" repeated during the progress of our meeting. Bro. Davis, the evangelist, in the employ of the Aberdeen Association, came in on Monday of the second week of the Smithville meeting and I left for Richmond, leaving the work in the hands of the two brethren. By mutual consent Brother Gideon did the baptizing.

The delegates of the churches of the Aberdeen Association may rest assured that Smithville will be ready at their annual Convention in October, to render them a real Christian welcome in spirit, in purse and larder. Come together, brethren, faithfully praying for a spiritual feast, and give yourselves no uneasiness as to a rich supply of bodily food. "Verily thou shalt be fed."

A SAD BEREAVEMENT.

How often is it so, the severest storm succeeds the brightest sunshine. The meeting had closed on

Augusta; no additions, but the Saturday morning. The church much revived. All felt that it was a good meeting. Brethren Baars and McComb did most of the preaching. Brother J. P. Merritt preached two sermons and rendered other valuable service.

I am now holding a meeting at Laurel. The interest has been good all the time; congregations have increased until our house is full, and the interest increases. Twenty-three have united up to this writing. The meeting will close tomorrow, and I go from here to State Line on the M. & O. R. R.

S. O. Y. RAY

Sept. 10.

A Word to Mississippi Baptists.

This paragraph will be sad reading, we are sure, to the Baptists of Jasper county and the surrounding region, of which he was an honored citizen before the war. I had intended upon writing myself, to give a detailed account of all my summer meetings, but will defer the same as far as possible.

Suffice it to say that I have had some success in holding eight pre-ordination meetings, extending through the latter part of July, August and September. I am now holding the ninth at a point five miles south of Smithville in Monroe county, assisted by Brother Frank Finey. I have witnessed during the time about 125 conversions. Connected with these meetings there have been not less than 63 baptisms. May the Lord be praised for his goodness. I earnestly request the brethren to pray the Lord to prosper the work in my hands.

I have the promise of Eld. Washington, of Tocochi, the Baptist "Sam Jones" of North Mississippi, to assist me in an approaching meeting at Fulton. We expect

success in that, as far as possible.

The meeting was protracted for ten days, the writer and Bro. Holly did most of the preaching. Brethren Smith and McComb rendered efficient aid, besides preaching in low sermons. There were six additions by experience and one by watch of the church.

Many came forward for prayer. These I pray, may yet be saved.

On the first Saturday in this month I went down to New Hope to fill Brother Pittman's appointment. The church insisted that I should preach the meeting, which I did. Preaching from Saturday until it closed, Thursday night, thirteen sermons. There were three additions to the church, two by experience and one by letter. Every one expressed themselves as greatly benefited. To God be all the praise.

Thursday, 5 p. m. I preached to the children, which I pray, may do much good.

Our Methodist Brethren took an active part in the meeting.

L. C. WHITEHEAD.

Sabbath School Celebration.

I desire to give the many readers of the RECORD some news concerning our Sabbath School at Pine Grove, Yalobusha county, Miss., and to show how the people are engaged to this all important duty.

At the time of our organization

we had about 150 children.

We had a schoolroom, which

was a good deal over crowded.

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## BAPTIST RECORD

J. B. GAMBRELL, } Editors  
L. S. FOSTER, }

GAMBRELL & FOSTER, Proprietors

JACKSON, MISS., SEPT. 25, 1886.

### EDITORIAL

#### NOTES AND COMMENTS.

The men who pray ought to be a greater power for good than they are in the administration of civil affairs. Central Baptist.... We might add that they have so little influence because they take no sensible way of making themselves fit. Grace and sense ought to get married.... When Congressman Hearst spoke in his address the other day before Chautauqua students tenderly of his Baptist mother, I was reminded of the Baptist mother of Wm. Lloyd Garrison, of the Baptist pastor who was the father of Henry Clay, of the Baptist deacon who was the Father of Gen. Hancock, the Baptist pastor whom I well knew, the brother of President Arthur, of the Baptist parents of Garfield, and the beloved Baptist mother of Abraham Lincoln, samples of a vast company who in one way or another have indelibly impressed the life of the world. Christian Secretary President Lowell, in his *Review of Missionary Work*, says about 40,000 are married, and now he is keeping very still. But he is married, stepped away to Arkansas and plucked a lily from the home of our good Brother Seney, whose name a long time ago we wrote in golden letters with the few. In the language of Deacon Garrison, "I can't vote, but have no objection.".... Brother J. H. Lane reports good meetings in all his churches. He goes to Clinton where correspondents will please address him.... "I have learned by experience that we as Baptists cannot advance our cause in undenominational Sunday schools." Col. Robbie in Alabama Baptist.... Just so, and it is time some Baptists were finding it out.... Asociational Meetings, Hobohchitie, Juniper Grove church, six miles Southwest, Saturday before and Lord's day in Oct., Tombigbee Saturday before 3rd Lord's day in Oct., Place not given, Saline Antioch church, Jasper county, Saturday before 4th and 5th Lord's day in Oct.... The following is from the Winchester Standard, of Winchester, Ill.: "Rev. William Green has returned from his trip to Mississippi. In a sermon on last Sabbath night he said he was in great revival while in that State. He saw 84 persons unite with the church during the last eight days of his stay there, and saw 153 persons unite with the church during the last 22 days of his stay.... He said the Prohibition question was the great question in that State, and read interesting extracts from papers to show the interest felt down there in Prohibition. According to these extracts a man who is not a Prohibitionist does not have much standing in the churches or the social circles of the better part of the people down there. Mr. Green predicts that Prohibition will be in the State Constitution of Mississippi before long. Four counties voted Prohibition in one day while he was there. He thinks Prohibition will soon be the great National question.... Bro. Green did noble work while with us in Mississippi. Can't become once a year.... A visiting brother says: 'You ought to have been at the New Lebanon Association to have heard Brother Murphy, a good Baptist preacher who came down from East Tennessee to get subscribers for the Baptist Recorder. He rang the changes on the fact that the field is the world, and that a Baptist newspaper has right to go anywhere.' Prof. C. L. Cooke and E. Harrison told him: 'We love the world, but we love our State particularly, and the Baptists of Virginia own it to themselves to put their strength upon their own Religious Herald, and put it in every Baptist family in the State.' Religious Herald.... And do not Mississippi owe to themselves to put their strength on the Rickey, brethren, at the Association?.... The colored Baptist pastor at Magnolia baptized 31 people Sunday in the presence of a large audience.... The old preachers are all in favor of education, they have tried to educate themselves and they have succeeded.... Bro. A. Crawford.... Elder S. Morris baptized 10 at Shady Grove church Sunday.... Until we do something we never feel much interest in what others are doing.... R. W. Merrill.... One reason we do no more is because we do not pray more.... I. Allman.... Mississippi will be unusually well represented in the Seminary this session, from present appearances.... The Baltimore Baptist says the Minister's Conference of that city urged the churches to aid the Charleston sufferers. Every church in the country should do something. Any funds sent us will be forwarded without charge.... There were one hundred and seventy-eight students at Wake Forest College on Friday last and others were expected to arrive on Monday. The executive committee of the Board of Trustees met at the College on Friday and made arrangement for the erection of the laboratory building. This building will be erected as early as possible, and will be supplied with gas and water. President Taylor is chairman of the building committee. If you wish to enjoy the honor of aiding him in this work write him a note. Biblical Recorder.... How those N. C. brethren do push their enterprises.... Evangelist B. A. Warren, a deacon in a destitute neighborhood. The prospect is good for a gracious revival, to be followed by the organization of a church and building of a house.... Our prospects for patronage are good - W. S. Webb.... Let every one who intends to attend the College begin to make ready to change.... There were one hundred and seventy-eight students at the school. They will be at the helm of the Alabama Baptist now, but will surely put on strength.... We have the association with correspondingly increased strength. Brother T. C. Carter the charming chairman of the excellent committee of hospitality, at our late Convention in Meridian, has come to make his home in this our "Queen of the Delta, and Gem of the South," and will handle a large number of the seventy-five thousand bales of cotton that will be shipped from here this season. His presence clears out little church - E. E. King, Gambrell.... A good brother wishes to know, if the Rickey does really believe that no girl ought to marry a preacher unless he will take a course at the Seminary? No, we do not believe that; we mean simply that it will be well for girls to encourage their preacher sweethearts to get the best possible preparation for their work. There are preachers who can't go to College or Seminary, and they need wives. We hope they will all find them and of the best. But dear girls do try to preach yours off to school.... Deacon John Powell has found in Waukesha, Wis., a town to his taste. They have a \$2000 school building for a population of 4,500; the people all pull together in everything, the sheets are beautifully shaded; the surrounding farmers raise all they need and have a surplus

to sell; in one bank they have deposited \$500,000; but best of all the Baptist church the finest building in the city, is located centrally and has an able cultivated minister who preaches to crowded congregations. The good Deacon says he is improving and will soon be at home. Little wonder, good water and plenty of Baptist religion ought to cure him.... Last week's Rickey chronicled the death of three who were very dear to us. Mal Estill, of Oxford, a noble man by nature, a simple minded Christian by grace. Mrs. Pierce, a true woman with excellent culture, a large endowment of common sense, a well rounded character and a heart enriched with divine grace. Dear old father White, tender hearted, a St. John disciple, whose very presence was a benediction. How sweet their memory.... Charles A. Wolfe, who was nominated for Governor of Pennsylvania by a Convention six hundred strong is a pronounced Baptist.... President Robinson of Brown University, at the late meeting of Trustees reported in favor of opening that school to both sexes alike. We wish Mississippi College could advance that far. The division of the sexes in education is without one good reason to sustain it, but many good ones against it.... I don't know how we could get along without taking the Rickey.... J. W. Beeson, at Columbia Association, Maj. Nunn says he gets along well enough, but has not had time to get into the books. It may be he is not married, stepped away to Arkansas and plucked a lily from the home of our good Brother Seney, whose name a long time ago we wrote in golden letters with the few. In the language of Deacon Garrison, "I can't vote, but have no objection.".... Brother J. H. Lane reports good meetings in all his churches. He goes to Clinton where correspondents will please address him.... "I have learned by experience that we as Baptists cannot advance our cause in undenominational Sunday schools." Col. 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## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell

## YOUNG HOPEFULS.

## POETRY.

## WHICH LOVED BEST.

"I loved you mother," said little John, Then forgetting his work his hat went off.

And off he ran to the garden swing, And left her the water and wood to bring.

"I love you mother," said little Ned, I love you better than tongue can tell.

But she teased and pouted full half the day, Till her mother was glad when she went to play.

"I love you mother," said little Fan, Today I'll help you all I can.

One fine day that school I needn't keep.

And he rocked the lathe in the hall all day.

Two stopping suddenly he looked the brown.

And with the bowl and tray the brown.

Buts and helped all day was she.

Hum and happy as child could be.

I love you mother," again they said.

These little children, on going to bed,

But how, do you think, the mother

guesed.

Which one of them really loved her best?

Sister.

No letters this week from any of the Young Hopefuls, perhaps they are all starting to school, or may be they are all attending Associations. Nothing has come from Brother White, I don't think he has started to school, as he is the A student, that's keeping him from writing.

## TEMPERANCE.

## HOW TO DO.

The last saloon at Oskaloosa, Miss., was closed on Friday last, by the authority of the禁酒局. It is hard to realize that an important part of the human race field day in the kitchen and laundry, what a harvest of souls they might be and very bright they come to meet the Master's feet, bringing their bodies with them.

We may not strengthen the voice of conscience by saying, as the Negroes have their ministers, their preachers and their schools and homes, we may safely wash our hands of the whole matter of their salvation. Their salvation ought to plead for them, and if many women regard it as their duty to attempt to lead them into any thing of the kind.

We tried no one to convince us that the Negroes are sinners, and

we are not, but we know that they are the chief of sinners. Then of course we have warrant from God's word to preach Christ to them, as the salvation of our souls.

One man was already converted and seconded by an ignorant colored woman who had been looking for nearly three years in Christian families. She said, "Miss Mary, you don't care for this holding up in Oskaloosa, reform, but each reform wave will, a feeling of regret that adds another quarter to the time it takes for them to get back into the home. My but, become stronger, till the children can read and I'd like for them to read what I hear you're talking about." She gave it flatly, making sorry in her heart that now, before her, she sent one word from the book of life into the poor negro's head.

At another time when this church-going, professed missionary woman was wrapping up some light bread to send to a sick negro, The colored cook said, "I think the Lord is sure to let you into heaven for ministering to the poor sick negroes." The reply was God did not care for what we do, but because Christ died for us. The negro said with a single "well I do not know nothing about it, white folks has the Bible and learnin'. I'm just a poor nigger and afraid I'll be lost any how."

There was a hungry starving soul and even while mistress and servant were busied about household work there was an opportunity to "preach Jesus."

Is any one afraid that such a course would be productive of the "too great familiarity" which breeds contempt? Such fears, we think, are groundless. Never was a negro impelled by the gospel to "get out of her place" or fail of treating her mistress with proper respect. In the great western cities female missionaries are appointed to visit the foreigners who are "helps" in the households. They read the Bible, pray and talk with the servants and thus win souls and train up useful Christian workers. Here we can not have such, it is not desirable, if we could have it, but if each Christian mistress would fully occupy, to the extent of her ability, her field of kitchen missions, the fields would touch each other and there would soon be no desolate waste, uninvited and barren of fruit for the Master's Kingdom. Will not God require at our hands, oh, Christian women, the souls of the poor deluded people who neither through the terrible effect of alcoholic drink, or their own sin, are mixed with us in a great problem.

What excuse can we urge for the countenance given to the use of ardent spirits on almost every study book? On one page you will read of heavy penalties imposed against drunkards, etc., and public disorder; and the next chapter authorizes the retail of the very poison which all admit brings on these out-breaking transgressions. Who can reconcile these glaring contradictions?... If men will engage in this destructive traffic, let them no longer have the law as a pillow, nor quiet conscience with the oaths of a court license.—*Home Protection*, New Jersey, 1882.

The statistics show beyond all controversy, if anything has ever been made clear by statistics, that three-fourths of the pauperism and crime is attributable to intoxicating drinks. Just contemplate that which somebody is responsible. The Lord who has left us in charge of his talents will one day ask an account of our stewardship. What shall we render when he says, "What did you do with your Christian home?" The family who never gather for worship, as a household, are depraving their home. They are slighting and scorning one means of grace. They are burying

the gigantic crime of crimes in this age, and particularly in this country.—See *Morrill, ex-Secretary of the Treasury*, 1875.

To sanction by law the recruiting and equipping of such an enemy (the liquor traffic) and the sending out of him to desolate the fairest portion of God's heritage is an outrage upon all principle, not only of patriotism, but of humanity, which bids defiance to parallel in the history of legislation. It is an outrage too gross for sober consideration. It would seem to be hardly possible in view of its fruits, that it should be tolerated, we will not say in any Christian, but in any civilized State. Even paganism under the first rays of civilization has almost instinctively denounced it. And were it not for the pestilential moral atmosphere which it produces, and the deteriorating and stultifying effects which that atmosphere occasions, its continuance would seem to be hardly possible or its removal need anything more than its own doing.

Christianity, however, not only abhors the violation of either sin or obligation, it abhors the violation of the commandments, in which however it is holding a position to the same, as the slaves and bondsmen did. Albeit, in their own dark continent, there is a sense in which it takes a deeper spirituality, a more intense fervor, to witness for Jesus in our kitchens than to give of our means to send the gospel to those in foreign lands. It is hard for us to realize the worth of the souls of those whom we kill, whose faults, but very few, surpass and palliate the sins of the common man, and whose household life, poor and mean as moments when we might have given a word or two, might have dropped a seed of good into the darkened soul.

Another thought. Each one who, in God's providence, is in his home, should make that home some kind of minister to the poor and homeless. The fresh air of recent summers have shown one way of doing this, when poor people have been taken in and numbered by good women in generous country farmhouses, for two or three happy weeks at a time. We, who live in the city, however, are constantly in the way of meeting homeless persons who are not paupers. Young men and women, earning their living in stores and factories, these traffickers in the blood of men tell us that this work of supporting their families. But we are inclined, shall we make our homes helpful to them?

The Christian home that never gives a cup of cold water to any weary little one of Christ's band is a fruitless existence. Dear friends, what are we doing with our Interiors?

The dealer in ardent spirits may be compared to men who should advertise for sale consumption, fevers, rheumatism, palsies and apoplexies. Would our public authorities permit such a traffic?

No, the public voice would be heard at once demanding the punishment of such enemies of our race, and the rulers that would

not take speedy vengeance would be execrated and removed. But now

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